

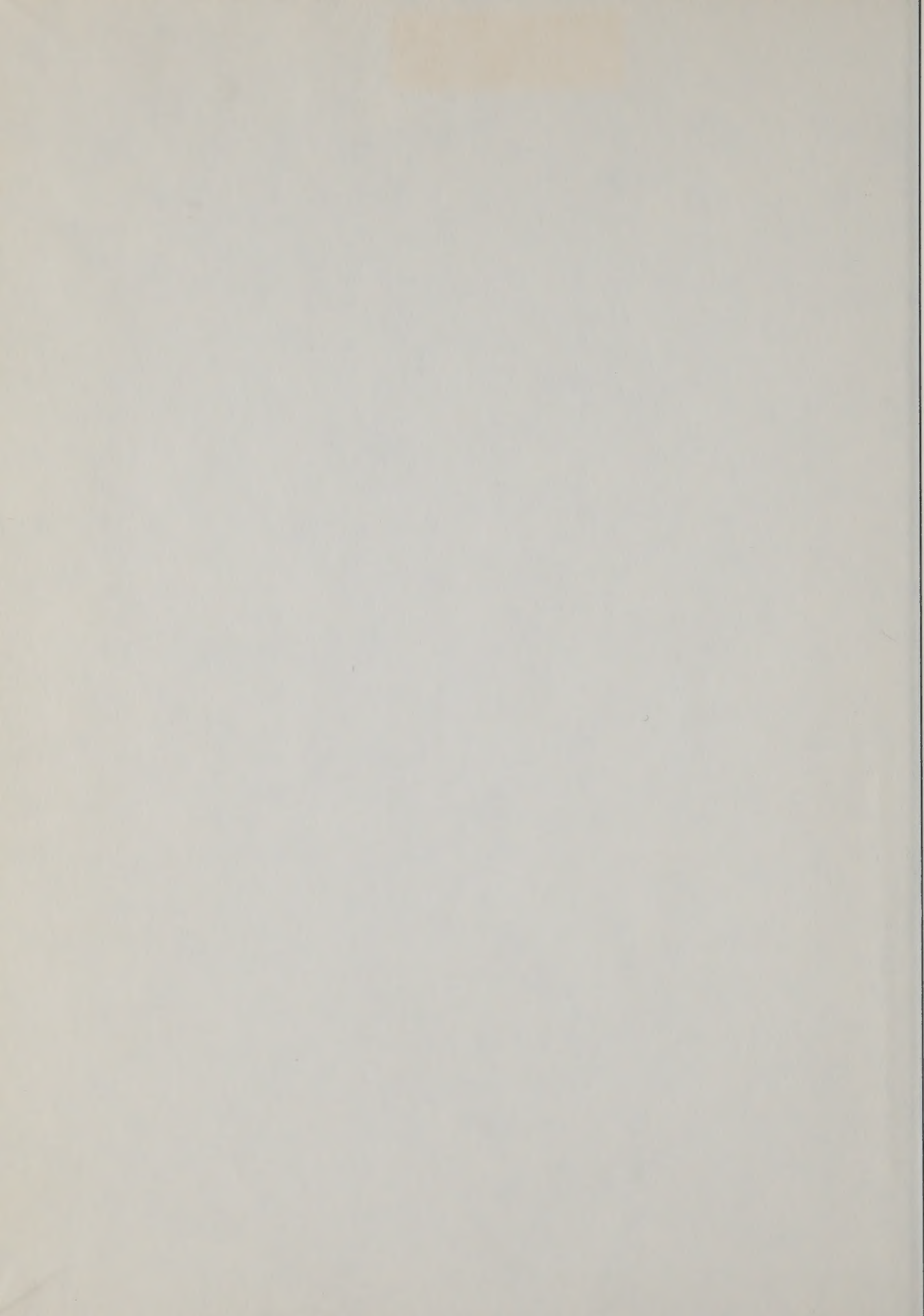
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THE LIFE OF GEORGE LAKE.

MORMON

A Diary Written by Himself.

1836 -

- 1885

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*Lift: Rev. Claud N. Mc Millan
April 1951*

It was in the early part of 1951, the writer just fairly stumbled upon THE LIFE OF GEORGE LAKE, as written by himself.

We were overjoyed when in the home of a Cousin we were asked if we had ever heard of this Diary, and would we like to see a copy?

We had heard that such a writing existed, but had never hoped to find a copy.

When we saw what it purported to be, we asked to borrow it, that we might thus read it in the quiet of our study. Then we decided to make copies that it might be found in various libraries, where it could be accessible to any who might be interested.

This work is important as it reveals early conditions among the Mormon people during their early history and development, both in the east and finally in Utah, written by one who was directly involved and interested during that early development.

The original was evidently written from memory, so some errors, as to dates have crept into the record. These we have attempted to correct, having access to definite historical records. These corrections will be found at the end of the work, and are so placed for the sake of accuracy.

George Lake was born into a family of James and Philomelia-Smith-Lake, devout members of The Mormon Church from a very early date, and was trained in the history and leadership of this people. It will be seen that he went on various Missions for the Church, taught in its schools, and served in various official relations, in The Church.

The offspring's of George Lake are very numerous through The Mormon Church, and will find herein matter of great and lasting interest to them. It is for their sake this work has been done.

A larger work giving the history of the Canadian Royalist Lake family is in process of being prepared for reference to the ancestors of The Lake Family.

This writer is under obligation to the family of Lawrence Lake, of ElSegundo, California for the opportunity to reproduce the Diary of George Lake.

Claud Nelson Mc Millan.

1879-Locust ave.
Long Beach, California.
March 20. 1951.

" L I F E O F G E O R G E L A K E "

George Lake, the subject of this sketch, was fourth son of James Lake, and his third wife, Philomelia-Smith, widow of Ira Smith. She was born Sept. 15, 1836, in Scott County, Illinois.*-

Of my early youth I shall say but little. My Father was a hard working man, and generally occupied in Agricultural pursuits.

He was born Oct. 7, 1788, in the town of White Creek, Vantanceler County,*-New York. When he was a child his parents moved to Canada. At the age of about twenty one, he married his cousin, Mary Lake,*- who bore him four children.

George, who died at the age of eleven years.

Dennis, who was one of the early elders of the church, and one of Zion's camp. He has since fallen away from the Faith, at the time of the great apostacy at Kirtland.

Cyrus, also an early Elder in the Church, fell away at this same time. They had both labored hard in the erection of the Kirtland Temple, and other public labors.

Mary, their fourth child remained in Canada.

Mary, the wife of my father, died. He was later married a second time to a lady by the name of Elizabeth Sever.*-. Three children were born to this union; Julia, Lawrence and James.

About this time he lost his left leg, from the cut of an ax.*- His second wife sickened and died, leaving him broken in spirit and in poverty.

He gave two of his children, Julia and James, to his sister, Margaret Madison, to raise.*-

Lawrence obeyed the gospel, and followed the

church to Illinois. Owing to the influence of his wife, he followed the Church no farther. He soon died, leaving his family among strangers. He had helped in the building of the Kirtland temple, and had done much to build up the church.

Sept. 3, 1823, he married Philomelia Smith, daughter of Parker Smith, and Salla Loomis. She was the widow of Ira Smith, and had five children by her former husband.*- They were:

Lyman, who was a faithful member of the Church; and a member of Zion's camp, and performed a number of important missions for the Church. He died soon after his return from Zion's Camp.

James Harvey, who obeyed the gospel, but in time fell away.

Elizabeth Boardman, who died in Logan Utah in 1893.

Josiah W. who died young, and Esther who never received the gospel.

In 1832, my parents, with the most of their family, received the gospel as declared to them by old friends, Brigham, Joseph, Phineas Young, and Eleaser Miler (Miles), the latter baptizing them. They immediately gathered with the Church at Kirtland.

My Father, with his eldest sons, aided in building the Lord's House at Kirtland, and received therein, their blessings and Endowments. At the expulsion of the Saints, while they were fleeing from an infuriated mob.

My Mother though a weakly woman, and my father a cripple bore all their trials without a murmur.

Their union was crowned with ten children.

Sabra, born July 17, 1823, in upper Canada. Married William Dixon, about 1840, and bore him 15 children.

William Bailey, Feb. 16. 1826, died March 31. 1858.

Barnabas, born June 3, 1827, died June 18, 1893.

Clara, born Dec. 17. 1826.*- Married P.G. Taylor, and bore 12
12-children.

Jane, born July 18. 1830. Married ~~Joseph Taylor~~ Stephen Ordway. He died April
1851. She later married Joseph Taylor 1852, and bore children.

Lydia, born May 19, 1832; married Price W. Nelson, and bore
thirteen children.

Moreni, born April 9, 1834, died July 1834.

Samantha, born May 26, 1836; married Noah Brimhall, and bore
nine children. Died in New Mexico, 1878.

George, born Sept. 15, 1838, at Scott Co, Illinois.

Sarah Amanda, Born June 6, 1841; died Jan. 26, 1843.

My father located in Scott County, Illinois, where he remained on
rented land from 1838 to 1844. He then moved to Nauvoo, where my
Father and brothers aided in erection of the temple and The
Nauvoo House, and finally to fit out for the unknown West. In
the months of February we crossed the great Missouri River with
our heavily loaded wagons, on the ice.

There were about six hundred wagons in our company, all being
driven by the hand of a ruthless mob to seek a home beyond the
reach of mob violence. We suffered many hardships, and in the
fall we arrived at Council Bluffs.

While on this dreary route, my brother Barnabas was selected
as a member of the Mormon Battalion, which he bore
faithfully.

My Father was appointed as a bishop of a ward to look after
the wants of the widow and the fatherless. Provisions being
scarce, my father prepared a mortar by splitting a log, and digging
it out, and then bancing it together, and then drove ^{an} iron wedge
into a stick. This he called Armstrong's Mill. Day by day he
was occupied in pounding corn to feed the hungry in this substitute

for a mill. Thus we passed the winter. The writer, though a lad of only eight years, helped all he could to keep up the work of the mill. My brother William was often away in quest of corn to grind in the mill.

When spring opened we moved to Holt Co, Missouri, a distance of 100 miles, to seek an outfit to continue our journey to the valley, where we remained three years.

We seemed to have found favor in the sight of the Missourians and the blessings of the Lord greatly attended our labors. The spring of 1850 dawned upon us in a high state of prosperity.

My father, like Lahi of old, had his heart set upon the promised land, hence he gathered up all his family. My brother Barnabas had returned in the fall of 1847, on foot, with his body well nigh worn out. We found ourselves well fitted out to make the journey we had forty cows and loose stock, over one hundred sheep, six yoke of oxen, three brood mares and two good wagons well laden with supplies.

We soon arrived at Florence near Council Bluffs, 100 miles. Here we were organized and placed in line for the journey. My father was appointed captain of 50 wagons. Nothing of interest occurred. All passed pleasantly until we arrived at the Platt River. Here cholera broke out in our camp. My sister Sabra was attacked, but through faith and prompt attention and a merciful Providence, she was spared.

My brother Barnabas had married a Mrs Electa Snider, and she contracted the disease, and died. Others took it, and two or three died. The journey was tedious and wearing on both men and teams. While on the plains, my sister Jane married Stephen Ordway, who died the following April.

Some two months later, she gave birth to a son, whom she called Stephen. At the age of twenty he was killed by a rolling log.

The writer had a heavy siege of mountain fever which came nearly terminating fatally, but through faith and tender care he was restored.

We arrived in Salt Lake City Oct. 7. 1850, and moved to Ogden, and settled in what was known as Ogden Fort. The country was barred and desolate, and abounded in sage brush, wolves and nude Indians. I was stricken with rheumatism, which lasted nearly all winter. As soon as I recovered, I was baptized, in the Ogden river. The ice had to be cut out to perform the ceremony. I was confirmed by President Lorin Farr.

Later in the spring my father moved to a farm he had located. The place was afterwards known as Harrisville.

At the organization of the Weber Stake, my father was called to be a member of the Stake High Council, Feb. 1851.

A man by the name of Stuart shot an Indian Chief, which was an excuse for an Indian war. My father tried always to win the confidence of the Indians, and I was appointed to be an interpreter and have often visited their camp while they were in their wildest mood. I was treated in the kindest manner, and soon acquired their language.

My father kept a large herd of sheep, and it fell to my lot to herd the sheep. During this time I fell into many foolish habits, and not untill we got rid of the sheep, and I changed occupations, did I realize that I had made covenants with the Lord to serve him.

During the winter before mentioned a general reformation took place in all the Church. All were called to renew their covenants by re-baptism, after having made all their wrongs right. I took the spirit of it and at the renewal of my Covenants, by baptism, I recieved an abiding testimony of the truth of the Latter Day work. Jan. 1856, I was ordained a teacher ^{under the hands of Bishop} ~~XXXXXXXXXXXX~~ Erastus Bingham, and set ^a to labor which I greatly enjoyed. At the Fall Conference of 1855, my father was set apart to the office of Patriarch, and soon began to officiate in this high calling. About this time he entered the Patriarchal order of marriage. He married Esther Ann ~~6666~~, and Mary Mc Murry.

I will say here as ^{son} of old that I was born of goodly parents, and taught in the way of the Lord. In their latter days, when they became aged and helpless, they lived with us to the end of their days, which occurred in Oxford, Idaho. Mother Philomena Smith Lake died March 20. 1873. Father, James Lake passed away Oct. 7. 1874. Thus passed two veterans whose example we would do well to imitate. Amidst all the varied trials of a checkered life, they were often heard to say that neither had received a cross word from the other. They left a name and a fame that time cannot erase. Their virtues will be lauded through all time by a posterity that today almost amounts to a nation. Peace to their souls. May we be prepared to meet them.

William Baily Lake was to me more as a father than a brother for which I was much attached to him. He was called in the spring of 1856 to take a mission to the Salmon River, among the Indians, when the Lamanites turned on the missionaries and killed three of them, my brother being one of those killed. March 31. 1858. He died a martyr, and left a name a fame that few are worth to have. He left three wives and four children. He was buried in North Ogden, Utah.

Sister Samantha died at Savoy Valley, New Mexico, of smallpox. Barnabas died a faithful saint June 18, 1893, at Logan Utah. I will now take up the thread of my somewhat checkered history. In the fall of 1857 I was ordained an Seventy under the hands of the president of the 53 Quorum, with Joseph Taylor mouth, and was enrolled in that quorum. I attended my meetings promptly, and sought to honor my Calling.

In the fall of 1857, I went back to the plains to meet the emigrating Saints, and help them into the Valley. I worked hard to build canals canyon roads, bridges, and dams.

In the fall of 1858 I enlisted to go meet Johnson's Army, which was supposed to be marching down Echo Canyon, and from there to Salt Lake Valley. It seemed that their intent was to mob and destroy the Saints as they had done before.

Although my legs were still swollen with rheumatism, and I still suffered indescribable pain, yet I went on the first march with my regiment, and always filled my place without a murmur, I often waded in snow kneedeep. I remained six weeks, in which time peace was declared, and I returned home. I was again called to go to Lost Creek near Echo Canyon to watch the moves of the enemy, as we had little confidence in their promises. Here I remained for two weeks.

During our campaign we had taken fifty prisoners from the U.S. Army. I was sent with my company of fifty men under Major Monroe, as an escort to return them beyond the confines of our territory, some 150 miles. On our return we found to our surprise that the Saints had moved south and a rear guard had been chosen to guard the property. If necessary they were to burn all our possessions. I was one of this 100 who remained untill Fall, doing the cooking for the staff officers, or from ten to twenty in number.

When all was settled, the Saints returned home, and I was released from the detail.

I went south as far as Spanish Fork and moved father's family back to Ogden. It took two trips with our teams.

I will here relate the prayer of a zealous boy. When the order came that we were to abandon, once again all our earthly possessions, I knelt upon my grogging wheat, and in the fervor of a boyish heart, pleaded with the Lord to cause my field to blight, or otherwise fail to bring forth it's fruit as it was about to fall into the hands of the enemy. The answer was that in the fall I harvested near 300 bushels of fine wheat--double what I had ever raised, from the same sowing, and without rain or irrigation.

Thus we see that the Lord has his own way of answering our prayers, as we are unable to comprehend, the future.

The territory was given Military organization, and I was placed in the Minute Company. I was ordered to fit up well, and in uniform with proper provisions, and ready to mount at a moments notice. All feared an attempt by the U.S. Army to renew the Nauvoo tragedy. The army was still quartered some sixty miles South of Salt Lake City.

My uniform cost me over \$ 400.00, and I took pride in my work and had enjoyed my drill ever since I was enrolled in the wooden gun and paper cap in Nauvoo.

I made a number of trips with my company into the mountains to hunt out hostile Indians. Fortunately I never had to shoot at one, and was never fired upon.

In time war broke out in the east, and the army was called back to steady the throne upon which Pres. Lincoln sat. Hence we had nothing to but beat our swords into plow shares, and our spears into pruning hooks.

On the 13, day of May, 1860, I married Louise Ann Garner Lake, the widow of my late brother William Baily, and daughter of David Garner and Dolly Duffey. She bore me eight children.

1. Olive ann, born May 13, 1861. She was baptized by Charles A. Foster and confirmed by Daniel B. Rawson, Sept. 5. 1869.
- 2- James Baily, born Oct. 18. 1862, died Jan. 1863.
- 3- Erma Jane, born Jan, 31st, 1864, died March 5, 1864.
- 4- Chancy William, born April 17, 1867, Baptized and confirmed by George Lake, 1873.
- 5- David Edmond, born May 17, 1867, Baptized and confirmed by George Lake, 1875.
- 6- Rachel Loieza, born March 25, 1869, baptized and confirmed 1877. Died, 1886.
- 7- George Ephriam, Born July 18, 1872, -died Jan. 1875.
- 8- Myrum, born Sept. 17, 1874, Was baptized and confirmed.

The former six were born at Harrisville, and the two latter were born at Oxford, Idaho. James Baily died at Harrisville, and was buried at Ogden. George Ephraim died at Oxford, and Rachel Louisa died and was buried at Oxford, Idaho.

In the fall of 1861, I recieved an invitation from President Young to come to Salt Lake and recieve my endowments, which I accepted, and had my wife Louisa sealed to my brother--her first husband, and I acted as proxy. (Sealed to William Baily Lake).

This over, Pres. Young called to me. I went to him as he sat on a lounge. He saw my condition; that I had no wife that I could call my own after this life. Hence he sought to comfort me. He said, "you have done your duty my boy, and your reward shall be greater than as though this woman were your own wife. Go to now, and in two weeks be here with two more for yourself."

I pleaded for a little more time as I wished to make a wise choice, so as not to have to trouble him for a divorce. This he thought would be a good plan, but said not to delay.

Hence on the 4th. of October 1862, I took to wife, Sarah Jane Hill, daughter of Richard Hill and Rhoda Wheeler, born in Wade Co, Missouri, Feb. 16, 1834, *- , baptized by George W. Hill, in 1853. The marriage ceremony was performed by Pres. Daniel H. Wells, Pres Young took me by the hand and said, "Well done George, go on doing well."

Aug 7, 1867 my father recieved an invitation to bring his sons and sons in law, and recieve their full annointings which recieved Aug. 9. 1867

Sarah Jane Hill bore me 13 children..

- 1- George Jr, born Oct. 16, 1863 at Harrisville, Weber Co, Utah. Blessed by Lyman Shurtlaff in 1865. Ordained teacher by George Lake, Sr. 1878. Recieved the High Priesthood and had his endowments in Apr. 1879
2. James Richard, born March 19, 1865, at Harrisville, Utah. Blessed by Mark Hall, baptized by George Lake, Sr. at 8-years of age.
- 3- Rhoda Jane, born Nov. 20, 1866. Blessed by James Lake, Baptized and Confirmed by George Lake at eight years of age.

4. Esther Ann, born March 3rd. 1868, at Harrisville, Blessed by George Lake at eight days old. Died at Oxford, she repporn, Oct. 5. 1874.
5. Sarah Ellen, born July 29, 1872. Blessed by George Lake at eight days of age. Died at Oxford, where born, Oct. 4. 1874.
6. Joseph Alvin, born at Oxford Idaho. Nov. 10, 1875. Blessed by George Lake at eight days of age. Died Nov. 8. 1876. Baptized at 8, by George Lake.
7. Harvey, born at Oxford Idaho, Aug. 2. 1875, *- , blessed by George Lake at eight days of age. Died Nov. 2, 1876.
- 8- Clara, born Oct. 22, 1878, at Brigham City, Arizona. Blessed at eight days old by George Lake. Died March 1. 1879.
9. Barnabas, born Apr. 10, 1880, at Brigham City, Arizona, Blessed at eight days by George Lake. Died at Cassa Grandes, Mexico, Feb. 7. 1887.
- 10- Benjamin Franklin, Born at Forest Dale, Arizona, Jan. 25. 1882. Blessed at 8-days by George Lake Sr. Baptized by Fred W. Jones. Confirmed by George Lake, Jan. 25, 1890. Ordained an Elder while supposed to be on his death bed, but soon recovered.
11. Alonzo born, at Sulphur Springs Valley, Arizona, April 24. 1883. Blessed by George Lake at eight days old. Baptized by Fred W. Jones. Confirmed by George Lake at eight years of age.
12. Lydia Catherine born Oct. 4, 1885, Blessed by George Lake at 8-days old. Died Oct. 25. 1885, at St David, where born.
13. Cyrus, born Jan 29, 1887, at Cassa Grandes, Mexico. (Interlined in ink; Blessed at 8-days by George Lake. Died July 29th. 1887, at Grandes Mexico.)

In the spring of 1865, I was chosen Sunday School Supt, which position I held untill April 1869, taking great pleasure in my labors. In the spring of 1866, the Harrisville ward was reorganized. Daniel B. Rawson was chosen Bishop. George Lake and Joseph Taylor Councilors. Our labors in the priests hood were labors of love. A greater union could not exist among men than we enjoyed. Under our hands the sick were restored, and devils cast out, so great was the power of union.

On the 7, of Dec, I took to wife (1868) Mary Edd Foster, Daniel H. Wells officiating. She was the daughter of Charles Foster, (or Faster), and Mary R? Hinkle, born at Ogden, Utah, July 4. 1852. Baptized by Aremagead Moffett. Up to date she has born me 10 children.

1- Philomelia, born at Oxford Idaho, Aug, 14, 1874. Blessed by George Lake at eight d ays of age. Married William F. Jones, Sept. 3. 1892.

2. Samuel George, born July 12, 1876, at Obed Arizona. Blessed by George Lake at eight days old. Baptized March 1885 by Henry Horne, Confirmed by T.A. Blain.

3. Moroni Charles, born Dec. 14, 1877, Blessed by Charles A. Foster, at 8-days of age. Baptized by Earnest Taylor; confirmed by George Seve June 4, 1887. Was born at Brigham City, Arizona and died at Casa Grandes, April 21, 1888, by eating poison parsnips.
4. William Bailly, born Aug 25, 1879. Blessed by George Lake, at Brigham City, Arizona, Blessed by Earnest Taylor; confirmed by George Lake, June 4, 1887.
5. Jacob Alma, born at Brigham City, Arizona, June 6, 1881, Blessed by George Lake Oct. 25, 1882. Died Jan 25, 1887, at Casas Grandes, Mex.
6. Mary Ellen, born Jan 24, 1883, at Forest Dale, Arizona. Blessed at eight days by George Lake. Baptized April 5, 1891, by Fred W. Jones, Confirmed by George Patton.
7. Sabra, born Dec. 4, 1884. Blessed Dec. 19, 1885. Died where born at Casas Grandes Mex. Feb. 9, 1887
8. Willard, born Sept. 15, 1887, at Casas Grandes, Mex. Blessed by George Lake at eight days old.
9. Ida May, born Dec. 8, 1890, at Casas Grandes, Mex., Blessed by George Lake Feb. 5, 1890.
10. Nephi, born March 1893. It being deformed, I named and blessed it and asked the Lord to release its spirit and in a few moments the Lord had called it home.

At the April Conference of 1869 I was called to take a mission to England. Hence I set about arranging my affairs for a start, and on the 20th of the month I took leave of Father, mother, wives, and children and friends for my field of labor.

Tender were the scenes of parting, but my trust was in the Lord. I besought Him to bear me up, which he did. I left my blessing with my family and made my way to the Ogden depot, well fitted for the trip, as I had one dollar contributed; that by a brother Richard Brown.

This with what little I could borrow, bought my ticket for New York, in company with Elders Orson Pratt, George W. Gras, George Therman, and Granville Gillett.

Many of my friends went with me to the station, and bid me God speed, and a safe return home. We set out near the setting of the sun, for my first ride on the cars. Card playing and drinking seemed to be all the go on the train among the passengers.

While some of the Elders took a hand with them I sat in deep study and wondered what my future would be. I sought to approach Elder Pratt in conversation, but he was closed up like a clam shell, so I decided he was thinking on astronomy, and hence

was soaring the starry worlds on high, so I had to resort to my pocket bible for pass time. I realized I might need its contents before I returned. I also meditated much on the glorious predictions of Pres. Woodruff as he set me apart for my mission.

Time passed, and we arrived in the busy city of New York. Large cities were new to me, and while I was gazing at the wonderful works of man, I would bump up against a lamp post or telegraph pole. That would cause me to reflect where I was, and whence I was bound.

On the end of May I secured my passage aboard steamship City of Portland, Captain Canada commanding. Accompanied by one elder Larsen, bound for Denmark, we started under a fine breeze, and with high glee, for Liverpool. Soon the face of nature was changed by our encountering a rough broken sea. I soon began leaning over the railing donating my supper to the fish. The crew were a rough hardened set of sinners, yet when the white capped waves began to lash over the top of our ship, and occasionally leave us buried in the green deep, they would get down among the floating boxes and barrels that were tossed to and fro by the angry waves, and pray to an unknown God. I was asked why I did not pray, and my answer was that I had a prayer ahead and now I had my hands full to hold on. Elder Larsen remarked to me that we were in a rough crowd, and we would do well not to make ourselves known. My reply was that I had been sent out to publish the gospels, not to hide it.

Soon however, it was known that two Mormon Elders were on board. I was challenged to a debate, which I, boy, like, consented to. Arrangements were made with the judge in the chair. My opponent, an aged minister, took the floor making a bombastic speech made up of reports and newspaper stories, although he was often called back and reminded to confine his argument to the bible. In his zeal to win the ears of his hearers he would start out again in the same strain, until he soon got to the bottom of his store of knowledge, and fell back apparently quite exhausted.

When the chairman informed me that it was my turn, I arose before my curious audience, dressed in my homespun, and feeling extremely weak. It was my first attempt to speak to unbelievers, however my trust was not in man, but in the Lord. I began setting forth the first principals of the gospel, but my oponent cried out, "All that will I admit. Give us pologymy." I accepted of all that he gave me, and then treadted upon the Patriarchal order of marriage, and its design, which was too to a good advantage, so much so that my oponent refused to proceed farther, so I bore my testimony to the truth of the Latter Day Work. From this on my oponent shunned me, but many saught my company, and I had ample oportunity to teach the gospel to willing listeners.

From this time I had many warm friends, who at the close of the voyage gave me their addresses and asked me to call on them.

On the morning of the 13th of May, I landed in Liverpool. I was overjoyed to again set foot on terra ferma, for I will assure you that I would make a bad sailor.

I proceeded to 42nd Islington, where the Latter Day Saints office is located. I presented my letter of appointment to Pres. Carrington. I recieved my appointment of labor as a traveling Elder in the Nottingham Conference, under the Presidency of Louis W. Shurtliff. I was kindly recieved at the office, especially by Elder George Teasdale, who was laboring in the office. I was instructed by Pres. Carrington that I would have to purchase a trotting suit, as it was called. I went to the taylors and ordered a suit, which was soon ready and cost me .-5, and ten shillings, about equal to \$ 27.50. This took all the cash I had but 2s-6d equal to 60 cents.

I was then informed that I could go with Pres. Carrington the next day to a conference to be held at Manchester, which I did. This took all my funds but 12 cents. I met with a number of Valley Elders, but only two whome I had ever seen--Josiah and Pres. L.W. Shurtliff. On arrival

Great Freeman Street, Nottingham, where the conference was to be held, I was informed that I was now installed in my field of labor. Pres Shurtliff informed me that I would have to travel through some twenty branches and break new ground, and hunt my food as best I could. I accompanied Pres. Shurtliff to a few branches, and was introduced something like, "my cousin from the country," inferring that they must expect too much from a plow boy. I saw at once that the Lord was my only help. Hence I sought him in all the fervor of my heart, and was soon assured that He was ready and willing to help me. When I spoke to the people their hearts were open to hear, and so great was my joy that I could not refrain from weeping.

I was invited by Pres. Shurtliff to visit Sister Nalor of Hisongrun who had been afflicted with consumption for years, and near the end of her earthly career, so it seemed. She besought us to administer to her the ordinance for the sick. Pres. Shurtliff anointed her with oil, after which I was mouth in the sealing the anointing. I was led to prophecy that she should be healed, and gather to Zion, and do work in the House of the Lord for herself and her dead. I felt quite sure that Pres. Shurtliff did not quite endorse what I had said, but in time all was verified. I took the address of the Presidents of the different branches, and their time of meeting, and began to travel among them. Their hearts were soon turned to me, and the Lord worked with me with signs following. I held many meetings wherever opportunity offered, in public, and in private houses, and in the open air.

In a few short weeks Pres. Shurtliff, was called to preside in London, and I was called to succeed him in the Presidency, with George W. Groo, and William Pidcock as traveling Elders.

I held this position over one year while great success attended my labors, having baptized over one hundred persons. I attended the Conference at Birmingham and London, and taught the gospel to ten's of thousands both public and private.

My own family could not have been more attached to me than were this people. The conference contained over 800 "atter Day Saints, most all in good standing. I was here appointed to the Presidency of the Durham and Newcastle conferences, with John I Wart, James A. Lashman and Ralph Thompson as traveling Elders.

This conference was badly run down, hence the Mission President sent me to see if I could revive it. Tender were the scenes of parting with the Saints at Nottingham. Many followed me to the station to see me off.

I arrived in my field of labor at the city of Sunderland, at 1p.m. June 7th. 1870. I found the Conference house over a saloon, which was filled with drunken rabble. I was shown to the office by the lady bartender, and soon laid down to rest, being tired after a ride of 180 miles on a freight train. No sooner had the lights been turned out than the bugs and fleas put in their claims on the new lodger. I arose and sought to make a compromise, by letting them have one side of the room and me the other. After adjusting my bed, I once more laid down to rest. Soon my predecessor, Elder George Peterson came in from which I afterwards learned was a trip to see the ladies.

He had much to tell me, and I did not get much rest. The next day I was shown the Conference books, and introduced to the Saints of the Branch. Elder George O. Noble, and Stephen Aylor, traveling Elders came in from a tour of the Conference. After visiting with them a short time they all went to their fields of labor, and I was installed in my new field of labor.

Many came to me with all kinds of reports that there were but few if any worth Saints in the conference, but I moved cautiously and sought to learn for myself, the true condition. I soon gained the confidence of the faithful, and began to set things in order by trimming off the dead branches that encumbered the tree. My help worked with me and strengthened my hands. Three better men could hardly be found.

I attended a conference in London at which 22 Valley Elders were present. Pres. Carrington has us march two and two through the streets to advertise our meetings. Myself and Winslow Farr taking the lead. The former being 6ft4in., the latter being 6ft. We were all dressed in ministers suits of superfine black, with tall fine stove pipe hats, on the thrones on the streets of the Great Metropolis.

Many gazed and stood wondering that it was all about, and as a result we had thousands to hear us.

While in this conference, many were released to return home. Many had spent but six months in the field, while I had spent a year and a half. I fully thought that I would be homeward bound. But to my surprise, another year was added, while I felt quite submissive. I felt sure this would cause jealousy, which it did. I returned to my field of labor with renewed courage, and was greatly blessed in my labors. The Lord working with me. I held outdoor meetings. Rented halls, and taught the gospel to many thousands, both in public and private.

The power of God so rested upon me that the hirling priesthood was confounded, so much so, that none dare oppose. Many attended my meetings with avowed purpose to check mate me, but when they heard my testimony and the impregnable evidence that were adduced they walked away in silent meditation. To this day, May 1894, I look back and review the manifestations of the power of God, and the convincing of the honest, with what joy that is unknown to those who are void of this experience. Thus passed my time in sweet communion with the Lord.

In June, 1871, the Mission President received a special letter from President Brigham Young, requesting my release to return home. About this time I attended conference in Bradford and Glasgow Scotland, visiting Riddinbarrow, Loch Loman, Dombarton, Castle, Eddingnoth. In these places I warned many people, and bore my testimony to the restoration of the Ancient gospel, with all it's fruits and blessings, and also of the consequences of the rejection of the message.

The time had now arrived to prepare for my homeward journey. Hence I made my rounds throught the conference, setting apart and ordainin~~g~~ Elders and priests, for the work of the minsitry. I then bade adew to the kind friends who had been so liberal in caring for my wants. Tender were the seenes of parting, for I had become wo warmly attatched to them that it almost seemed like tearring loose from my family. Br John I. Hart succeeded me in the presidency of the Conference.

I took with me some forty souls to embark for Zion. When I left my field of labor, scores of the Sanits, and many strangers accompanied me to the station, to take a last farewell. Many were the bitter tears that were shed, and it was hard to tear loose from kind friends, as the train moved off with our little company. We could see the wave of the hat or handkerchief untill all faded in the distance.

I had purchased the tickets and passes for the company, and held them in my possession. The tickets were soon called for, and the number of my company was more than the number of the tickets. I explained that it was the small children that came free, but he flew into a rage and threatened to have the train stopped, and us put off. I tried to reason with him, but to no avail. I finally showed him my credentials as an emigration agent signed by the queen. This quieted his nervous system, and he took off his hat to me. All passed off pleasantly and we soon arrived in Liverpool.

After caring for the company, I went to the office on 42 Islington where I met a kind reception from Pres. Carrington, and the bretheren at the office. After passing the night with them, Pres. Carrington expressed his hearty approval of my entire labors on the Mission, and placed me in charge of the entire company, which consisted of some 44 people, with seven returning Elders--M. B. Ship, R. F. Nesli., Henry Snell, William L. Payne, Louis Charles Lambert and George Lake.

The day following our arrival we spent in securing supplies, and arranging for the voyage. When all was in readiness, and we lay in the Bay, Pres. Carrington and the bretheren bad us God speed, and stepped off on the tugboats, and made their way to shore, lavingg our steamer "Idaho" under full steam and sails unfurled.

Thus ended my pleasant mission to the Old World. I bapyized over 200 souls, and warned many thousands of what God was about to do in the latter days--to gather His elect from whence they were scattered. He would then visit the nations with fâre and sword, pestelence of every kind, untill they would yeild to his rule.

Thus passed the most pleasant part of my life, inwhich I had become schooled in the gospel of peace. I can truly say as the ancient Elders said to their Lord, That I lacked nothing, and the devils were subject to me.

We were favored with our share of seasickness, in which I took my share both going and coming. Our time was occupied in making the Saint comfortable. Towards the close of our voyage, which lasted eleven days, the smallpox broke out among our company, and we were placed under quarentine, and left at anchor in Hudson Bay, New York.

One Sunday as we were lying at anchor, the Captain came to me and offered his quarters to hold a meeting. We accepted, and all the passengers attended, which was about 900 people. Elder Ship and myself spoke, and seemed to make a good impression. Our music sounded lovely on the water, as we had a nice choir and band. Monday the doctors came on board, to vacinate all on board, having them a body of police. The foreman came to me and said that he understood that there was order on board, and that our company was ready to conform to the wishes of their leaders. This was a thing much to be dreaded, as many had become diseased, and some had died by having impure water thrown into their blood. Hence I called together our company, and made known to them what was required of us. All seemed adverse to this

I told them the Lord and His servants required us to obey the law of the land, and if they would yield to the demand and trust in God I would promise them in the name of the Lord that it would not even work on them. All took me at my word, believing that it was the word of the Lord, and I will have to say that I never did hear of it taking effect on any of them.

This was all over in less than two hours, although many of the other passengers had to be forced into submission. Not even the ship Captain was exempt, but I walked up to them, after passing my entire company, they took off their hats to me and bade me pass without removing my coat. (To this point this record has been typewritten. It has been copied with its spelling and punctuation as it came to my hands. From this point the record is hand written, printed with pen and ink.)

We then moved up to Castle Garden and quartered for the night. I arranged for the custom officers to pass our luggage, which they did without any delay. They hardly opened a box or parcel. All was marked and passed onto the cars in short order. Here I bade adieu to the Saints, and made my arrangements to take train for Canada, to fill a short mission to that country by appointment of Pres. Young.

After spending a short time in the grand City of New York, visiting with Elder W.M. Stains, and Apostle John Taylor, I took train for Rochester, where I embarked on a steamer for Rochester-Kingston. After passing a rough night on Lake Ontario, I arrived in Kingston in early morning. I then got free passage on a freight car to the home of my uncle Dennis Lucas, a half brother to my father. I traveled about 30 miles, and arrived at the home at 10 A.M. I found the old gentleman hiving a stand of bees.

In his general appearance he was the Model of my father. He was 97*-years old, yet bright and active. I made myself known as the youngest Son of his brother James whereon he fastened his hands in my beard which, by the way was, was about sixteen inches long, and in nice condition, with a mustache that would turn nicely around my ears,

He looked me in the face, surrounded with his numerous family, while he asked the following questions. "Is Jim still a mormon? I answered yes. He had reference to my father. I have been in England on a mission". at this he loosed his hold on me, and we were invited into the house. Here he began a bitter harang against the Mormons. After he had belched forth the venom that had been long accumulating in his heart. I asked the liberty to reply. When this was granted I took the floor and soon had the attention of my hearers while I gave an account of the restoration of the gospel, and bore testimony of the divine mission of Joseph Smith, which brought tears to the eyes of all present.

At the close all was silent. The old gentleman stated that he had heard Brigham, and Joseph Young, and others of our leaders, but never did he hear it as I explained it. After staying the night with them the oldest son of the family took me in his carriage to the home of my brother James, and sister Julia. They recieved me with warmth of a brother. These were two of my fathers children by his Second wife, who died while they were young, and my father gave them to his sister Margaret Madson. Her husband had died, and she was still living with these two adopted children, she being childless and 80 years old.

My brother and sister were aged people, and neither had ever married, although reveling in wealth. After a pleasant visit with them, I visited with the husband of my fathers sisters, Mary Miller, she having died recently, and left a large family and an aged husband..

I was recieved very kindly. I then visited the old homestead of my father, built by the hands of Brigham Young, about the year 1825. It was still in a good state of preservation.

Strange were the reflections as I walked over the farm that my father had cleared of its heavy growth of timber so many years ago. On this farm he lost his leg by the cut of an ax.

From here I visited Uncles, Aunts, and cousins, and then went to Cold Springs to visit my Mother's daughter, Esther Ronview, who had a nice family. I was kindly recieved. Her husband took myself and a portion of his family, in a carriage to visit some cousins and other relatives. I had a pleasant time, but found them quite set against the gospel. I next visited the house of my brother Dennis. This brother was one of the early Elders of the church, and was greatly favored of the Lord, with gifts and blessings of the gospel. He helped to haul the rock and other material for the Kirtland temple, and was one of Zions Camp, but through the influence of apostates, he fell from the faith, and returned to Canada. When I found him in 1871, he'd reared his family in the secretarian faith. His wife was an invalid, having been confined to her bed for years. She was once a live member of the Church, and enjoyed the gifts and blessings of the gospel.

Great was their surprise at seeing me; they laughed and cried at the same time. After the first gush was over and dinner had been served, the bible was placed on the table, and two sons who had been educated for the ministry, invited me to an investigation of my mistake, in having embrased so unpopular a religion as the Mormons.

They pledged themselves to stay with the Bible, yet they were like all others. They would fly to News paper reports, stories and novels for their proof. I held them to the text as near as I could and bore a faithful testimony of the truth of the restoration of the gospels, and the mission of Joseph Smith.

After I felt that I had done all I could, I bade them adieu and returned to the city of New York. I had warned some hundreds and felt that I had done all I^{that} could to get them to see the truth as God had revealed it to the earth.

On arriving at New York I met Elder Hamilton G. Parker of Salt Lake City with a company of Saints enroute for Utah. I joined them and soon set out for my home in the far West, where I arrived Aug. 5. 1871

The joy of meeting loved ones, and old time friends can better be imagined than described. My aged Father and Mother were almost overcome with joy at meeting me. My little babies, one of which was only two weeks old when I left, now ran to meet me with the precious throng calling "Pa".

After meeting and embracing my friends and resting for a day or two I went to Salt Lake where I was welcomed home by Pres. Young, George A. Smith, and others, who all expressed themselves as being highly pleased with my labors.

I attended the General Conference in the fall. Owing to my long absence, and the visitation of grasshoppers, my family had high consumed all my means, hence the first thing was to prepare to sustain my family.

Through the advice of Pres George A. Smith, I sold out and moved to cache Valley, at Oxford Idaho, where it appeared that I would at least be secluded from public life for a time and have nothing to do but care for my family. I purchased and built houses, planted a crop, Only a few days elapsed untill I was called to be bishop of the Oxford ward, which greatly added to my numerous cares and responsibilities.

At the reorganization there was much opposition shown. Both in my predecessors as well as many of the people. Although I was an entire stranger to the most of them, some few voted against me, while others stood nutyral.

Thus I was left to work with the feeling of division, and set in order, the ward as best I could. I requested all who felt so disposed to renew their covenants by baptism, which most of the ward accepted and soon a general good feeling was built up, while the opposit party grew more bitter.

My financial condition forced me to labor very hard, however I was greatly favored of the Lord. My way was opened to obtain the comforts of life for my family.

I built houses, opened up a new farm, and the first year raised 600 bushels of wheat and other produce. During this time I taught the gospel to a Mr M. Gpewo Growell, and a Mr Rasdar, two good honest men and soon baptized them. The former soon became a prominent bishop and is now, 1894 an exile in Mexico for obeying the higher laws of God.

Here I buried my aged father and mother and four of my children. At the fall election, 1872, I was elected to the office of selectman in the County of Onida, Territory of Idaho. The County seat was at Malad Idaho. I served in this office for two years, and was again elected in 1874, but through fraud our people lost the election. The enemy was strong and a spirit to rob us of our rights began to show itself. Soon Indictments for polygamy were got against the leading citizens of our county. Bishop Lorenzo Hatch of Franklin was arrested, and tried, but was acquitted for lack of evidence. Others were hounded from place to place. About this time bishop William Pratt was removed from the office of Bishop in Clifton ward, and it was annexed to the Oxford ward. And I was called to be bishop of both of the wards.

At this time the wards in Zion were organized into the united Order, and all were required to be baptized into the united Order, ~~AMAXALL~~ I proceeded to baptize the people, the most of whom came forward and were baptized. I was elected to be president of the order, and sought to organize and start it to work. It soon became apparent that the U.S. Marshalls were in search of me. So anxious were they to capture me they searched my houses and even peered under the beds in hopes of finding me, This state of things continued to grow worse, and my health and safety became unindurable, having to camp out on the mountain or wherever I could for my own safety. At length I made my way to Logan to confer with Pres. Brigham Young, Jr. and Ep. Preston. They held a council in which it was thought advisable for me to go to Salt Lake City and see Pres. Young, and so be advised in the matter.

This required great care, lest I be surprised and taken. I was asked at this council who I could recommend to fill my place as Bishop, and I recommended Harvey Dixon, my nephew, who was soon appointed to take my place. He too, soon had to flee to other parts for safety, as he had broken the laws of man by obeying the laws of God.

At the conclusion of the council a brother Nesbitt, who was in the council with us and had charge of the R.R. Train running to Ogden, leaving in the night, hence it was decided that L.P. Gordon and myself should store away in a little box car marked Pork--Ogden Freight.

This was soon done, Here we remained for twenty four hours.

Brother Nesbitt set us at liberty after dark. We made our way to the house of Brother Morace Tracy, a brother-in-law of mine.

After an early breakfast we retired to the thicket like an owl.

The Marshalls followed close on our tracks. We crossed over the Weber river in the evening, and were kindly entertained by Bishop John L. Hart. The following night Bishop Hart took us to Kayesville by team, where we stayed with William Galbraith. The following evening we mounted an engine run by Elder George Gyster, which was arranged by Bp, Christopher Layton.

We soon landed in Salt Lake City. On nearing the station the train slacked up, and we got off, and made our way to the home of Lorenzo Young, where we were kindly cared for. Here my wife Mary joined me, she having been sent to me by the kindness of Pres. Brigham Young, Jr. and Bp. Preston.

Brother Lorenzo Young informed his brother Brigham of our condition. The President sent to me to be at his office at 7 P.M., the following evening. Having been conducted through the back yard, by Bro Lorenzo, we entered the back door of Pres. Young's office. Here we found the Pres. and most of the twelve Apostles, and other prominent Bishops and Elders. After the President had told them of my condition he turned to me and said; "Brother George don't feel badly because of your condition--I have suffered Nearly forty years of this,

but DONT YOU BE TAKEN, BUT DEFEND Yourself."

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The council then in session took into consideration the settling of the far South Arizona. The President said, "We will form a line of Settlements leading into South America, and (but) this shall be the stepping stone. A vote was called, which was unanimous.

The President turned to me and said; Brother George, you have just come in time. We want you in the South." I was instructed to move on to Kanab, the settlement farthest South, the next day.

I moved on accompanied by Louis Phillip Corden, and Elijah Steer, and Sabisca L. Young. The two former having been driven from their homes for obeying the law of God.

Brother Corden, having a part of his family with him. Bro, Lorenzo D. Young and others bade us adieu and we moved off. On arriving at Lehi, I met Bro. Lorenzo M. Hatch of Franklin, Cache County. He felt that it was quite unsafe for us to travel with a wagon, and secured us a pony and saddle. I left the company and traveled around Utah Lake, and passed through Goshen, a new settlement at the head of the lake.. I was kindly entertained by the Bishop and others of this place. I met my company at Monia, a new settlement six miles from Nephi, Juab County.

U.S. dignitaries had followed me to this point, but lost me here. We arrived at Utah Lake at night, and met a kind reception at the hands of Bishop Grover, and Brother Goldsbrow. From this point we traveled in peace. The roads were almost impassable. In passing the rim of the Great Canon the snow was from three to nine feet deep, but through the kindness of Sp. Howard G. Spencer, who joined us with a team, we got through safe and arrived in Long Valley, twenty miles from Kanab. Here we found my sister Lydia and her family who had us a hearty welcome. Here we rested for a time; visited Orderville and Carmel. Here the United Order had been started. Sp. Spencer presiding. We were old friends, having labored together in London, England.

He took me around through the settlements to preach the gospel. We had a very enjoyable time. Here I recieved a telegram from Pres. Young as-follows; "Elder George Lake, you have been appointed to take charge of the Northern division of the Arizona Mission, comprising those from Cache, Box Elder, and other Counties. Further I would soon secure a list of their names and outfit."

This came in book form, Containing a list of 68 men, 17 women, and four or five children, with teams, wagons, milk cows, provisions, tools etc. 200. Hundred men had been called, Lot Smith was to have charge of 30 from Salt Lake, and Davis County, Jesse Ballinger and William C Allen 50 each from north of Salt Lake.

Soon the companies began to flow into the Long Valley . I went back with a number of Bretheren who volunteered from Long Valley to help the Bretheren over the rim of the basin.

I was at the time suffering severly with a lame back, which at times almost disabled me. At about the first of 1876 we broke camp and began to move on, We organized our Company into tens and fifties.

The road was heavy through sand, mud, sometimes snow, and had to ferry the big Colorado River. The son of Warren Jones was ferriman, and not an accident happened, but all passed off pleasantly.

After passing the companies up the dugways and out of the box of the river which was nearly two miles and very steep and was winding. We made camp near Moin Cosy. Where Elder James S. Brown, and a company of twelve or fifteen men, missionaries to the Indians, had their quarters. Here Lot Smith, William C. Allen and myself left the company and went on in search of locations for our companies. We had been instructed to locate near Sunset Crossing and we arrived here about the 22 of March. The country was barren and forbidding.

Here we located by some nice cool springs, called the place Obed, signifying Serving God.

Captain Allen located three miles above on the opposite side of the River, (Little Colorado) Capt Smith, and Ballenger located at or near Sun Set Crossing. Smith on the North and Ballenger on the south.

Now we all began in earnest to build in fort form, and some in stockade. We at Obed built a good substantial wood enclosure of about $\frac{1}{2}$ acre of land. Our houses were mostly rock inside the wood fort. Captain Allen's Company joined with my company in building a dam some $3\frac{1}{2}$ miles up the river, to store water for irrigating our crops. This cost in labor, about \$3000.00 dollars. We then plowed and blasted a ~~canal~~ about three miles long. Thus we felt secure for our crops. We planted about 100 acres of ground. My company, made up mostly of inexperienced men, raised in apparent ease, began to get homesick, and a spirit of insubordination began to be manifest.

About the middle of June Pres. Daniel H. Wells, Brigham Young, Sr, Erastus Snow, L.H. Hatch and others visited us. They inspected our dam and our work generally, and pronounced it good, and bade us Godspeed.

Some evil designing persons, thinking to break up the mission put Croton oil in the food, thinking to dose the visiting men, thinking they would decide the country was unhealthy, and break up the mission. Since everyone dined at the same table, they were sure the visitors would not be missed. The party failed to arrive in time for dinner, and dined at the Allen Camp. Many of the women and children were very sick from the food. It almost took some of their lives. Through a merciful providence the leaders were spared. No lives were lost, but not without suffering the pangs of death.

Soon there came a heavy flood down the river and swept our dam out and thus blighted our hopes of raising a crop. Many decided this would end the mission, and took up the line of march for home, leaving us only nine men to aid in establishing the mission, and the United Order as we had been instructed.

Nothing daunted we built another dam and ditch farther down the river and raised a partial crop.

entire

During this time our settlement was visited with Malaria fever. Hence I was instructed to abandon the settlement, and join the other camps, who too, by this time had been nearly deserted, by those deserting the mission. I took such as would go with me and joined Capt Ballengers camp. My wife Mary and her two small children, Philomelia and Samuel G. shaking with ague, which hung on for months, nearly taking our lives.

About this time Bro. John W. Young visited our settlement and organized us into a Stake of Zion. Lot Smith was called to be president. Lorenzo Hatch first, and Jacob Hamblin second councillors George Lake to be bishop of Brigham City, (Ballengers camp), with Isaac Jefferson Adams and Isaacson councillors.

Here we were all in the United Order, sitting at one, and held all things common. We had many evidences that the Lord was with us, while we were struggling to work in this order. There was much opposition and ridicule from many in these days of peace and joy.

President Woodruff came to dwell with us for awhile, he too being in exile for polygamy. He called me on a short mission to the Verdi Country. He had heard that there were a number wishing to have a visit from some of our Elders. This mission I filled, preaching a number of times, and visiting many. Many believed, and I baptized four persons. I was again sent to the Capitol at Prescott, on business. I was recieved with great kindness by Gov. John C. Freeman, and Staff. I dined with them, attended to the business, and returned home. I met a hearty welcome from Pres. Woodruff and the Saints, who approved what I had accomplished.

I was sent to represent the Democratic party in a Democratic Convention held at Pheonix on Salt River. My expences were paid by the Hon. Hugo Richard, candidate for Representative in Congress. I went to

I went to Prescott by stage and from there to Pheonix by stage.

Mr Richards was defeated, and mr Grant Cung wassent. This occoured in July, and the extreme heat so overcame me that I returned sick and came near losing my life. After six weeks of sexera sickness, I was restored in a mirraculas manner by the power of Gods priesthood.

After six years in the order and laboring with all my powers of soul and body, to make a success of it. It was at last dissolved, each of the remaining few taking out scarsely their capital stock, and the balance was turned to the Church for the building of Temples. Elder Erastus Snow was appointed reciever of the property, amounting to \$3000 or \$ 10,000, dollars. I was the last to withdraw from the order, and there was little available means left. I recieved about \$ 3000.00. It was fall, I had a numerous family, and I knew not where to go. While journeying with part of my family to seek a home, we and others, were coralled by Apachee Indians, and lay in a stockade for nearly a week not knowing what moment we would be attacked. Quite a number of people who were going to the Gila River country, where I had started, were surprised and slain. Among the number was a Mr Henderson. Several others were murdered, and their bodies burned. Thus by the interference of a kind providence, was myself and my family preserved. I had previously moved a part of my family to the Gila Country. In my absence they were stricken with Malaria, or (Ague). I resolved to move them back to the Mocelleon Mountains, a more healthy region, Although I had been appointed Probate Judge by Gov. Fremont, and had organized the new County of Graham, and installed all the other officers and accepted their bonds, I still resigned the position and went and removed a portion of my family back while I left the rest of my family at the home of Edmund Ellesworth I had a tedious and venturesom journey, but finally got my family together and settled in Forrest Dale, with about twenty other families.

This was a lovely little valley. Here I built houses, coralls, ¹¹fenced a farm, and in the spring of 1883, I planted a good field of corn and did a vast amount of labor. The Lord greatly blessed us in our crops. Almost the entire people had just emerged from the Un. Order, and withall were quite destitute. After gathering our corn, I went to a U.S. Military Post and contracted to deliver, by Jan. 1st 1884, 250,000, bbs (lbs) of corn, which I filled. The people turned in all their surplus corn on my contract, at the same price I was getting from the government. I drew the cash and turned over every dollar due the bretheren.

This was a great help to these poor people. About this time the evil one began to stir up the Indian Agent, and others, among the most prominent was a Mr Coole who had married an Indian Squaw, and was said to have killed one for fear of the law against Plural marriage. It is said that, aided by Pres. Jesse H. Smith, they got this place off from an Indian resservation.

The Indians protested against us being removed, but all to no purpose. We were carried off, not even allowed to take out our windows. The first of April being set as the date to be removed, with heavy heart I loaded up and started over the mountains to the South, not knowing where I would find rest. The roads were heavy parts of which were covered with snow.

After a long stormy pull, we arrived at Smithville, on the Gila ¹river. From this I knew not where to go, but like the wild goose, I was bound for the South. I learned that Pres. Mc Donnell has or was about to purchase the San Bernerdine Ranch, on the borders of Sonora, for the settling of our people, and soon the clouds of perascution begin to arise in the horison, I resolved to get as near the line as possible, pending purchase of this place.

I located on White Creek, about forty -40- miles from Sonora Line. There I built a temporary quarters, and was joined by others.

I put my teams to freighting lumber, and thus made a living for my family-- It was soon ascertained that the Mc Donald purchase was a failure, so I resolved to move to St David on the San Pedro, For the sake of schools, meetings, and society.

I abandoned this place in August and moved to San Pedro. Here I purchased a farm of near 100 acres, and built two nice houses. I had just moved into them when persecution began, At this time Pres. Taylor and company visited us at this place, and counceled all who were in danger of the Law, to make their way to Chihuahua, Mexico. Twelve of us fitted up as soon as possible, and bade adeau to home and friends, and began our journey. Among our number was Philimin Merrill, Jared Roundy, Samuel and Joseph Curtis, and George Lake, and others.

We arrived at Coatelus, (or Coroletus) in January 1885 where we found a few of the bretheren had located, and were preparing to plant crops on land they had rented.

We were invited to join them, but we had resolved to go to Casac Grandes. We moved on and located at that place and rented land, and planted a small crop.

We joined together in a kind of order, and I was appointed foreman as I had a little knowledge of the language.

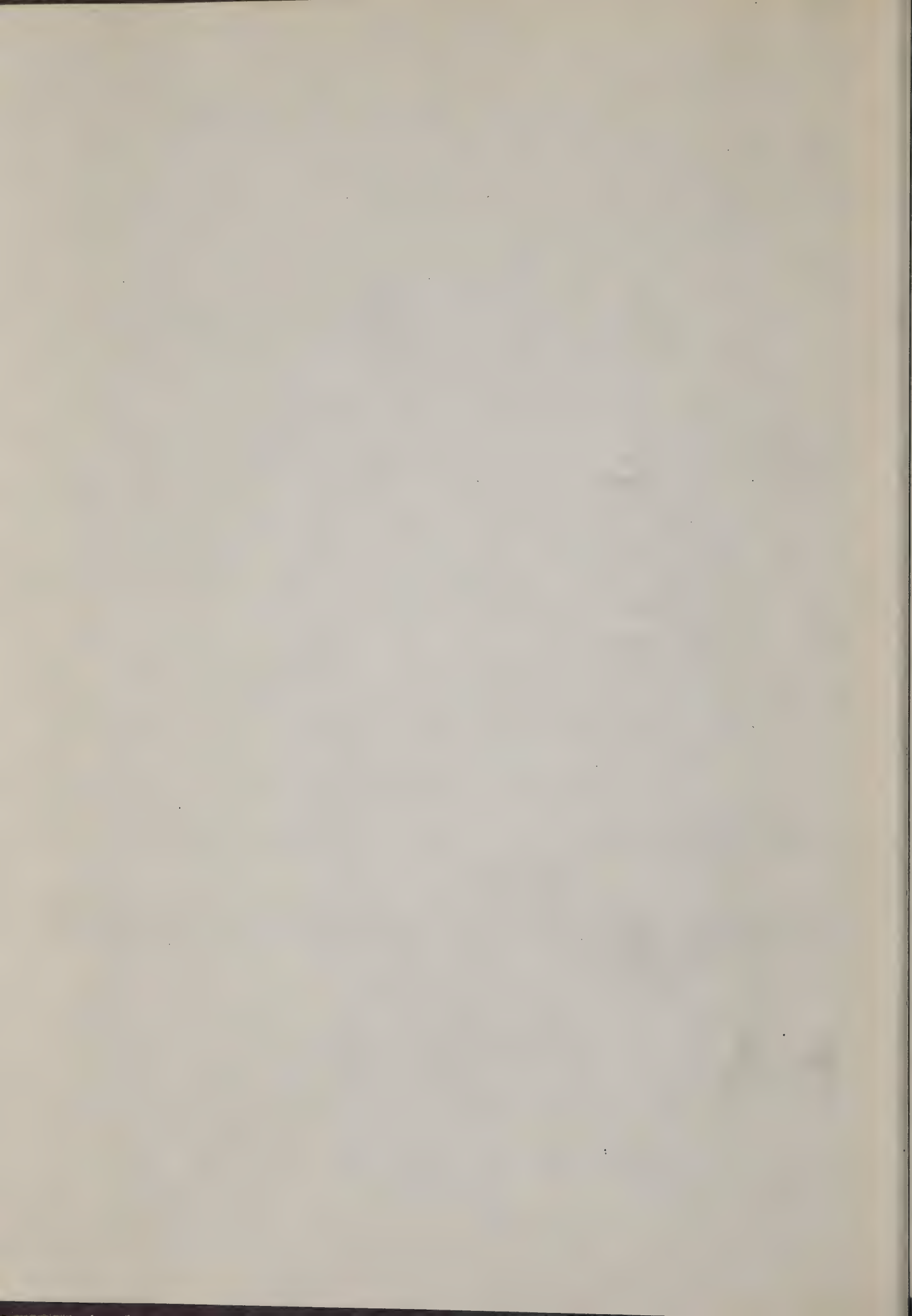
N O T E

(Copyed by Chloe M. Howell, whose Father, James R. Mc Neil, was a member of George Lake's Company on their trip to Arizona.)

(as copyed by "elle Van Leuven Kents.)

As copied from her manuscript by Claud Nelson Mc Millan. James Lake, was witness to the marriage of John Jacob Lake, great Grand Father of this copyist. James Lake married for his second wife, Elizabeth Stover, sister of Sarah Stover-Lake, great Grand Mother of this copyist. Done at Long Beach-Calif, this 15 & 16th, days of March, 1951

This record was copied just as it came into my hands, with errors in punctuation, spelling of place names, etc.



C O R R E C T I O N S & A D D E N D A .

- *- will indicate where corrections belong.
- *- page-1- Philomelia Smith, was born April 13. 1796, a Brookfield, Orange Co, Vermont.

She was left motherless as a young girl, and was raised by her Grand Mother, Sarah Huntington Loomis. When eighteen years of age she married her first cousin, Ira Smith, by whom she had five children, namely, i- Lyman, -ii- James Harvey, -iii- Elizabeth Boardman, iv- Josiah, -v- Esther-5-
- *- page-1-2- White Creek is in Washington, Co New York, and is on the line betwene Washington & Renssler Counties.
- *- page-1- 3- Mary Lake was aunt to James Lake. They were about the same age. In her petetion for Crown lands, she said she was a daughter of John Lake, Royalist, and wife of James Lake, Jr.
- *- page -1- 4- Elizabeth Stover. She a sister of Sarah Stover-Lake, wife of John Jacob Lake, great Grand Mother of C.N. Mc Millan., this writer.
- *- page-1- 5- as there was no way of putting him to sleep, he was filled with whiskey and the leg cut off.
- *- page -1- 6- Julia and James were adopted by Margaret Madson and her husband. They never married.
- *- page-2- 7- Lyman, ii- James Harvey, ~~and~~ iii- Elizabeth Boardman, -iv- Josiah William, -v- Esther-5-
- *- page #3- 8- Clarrissa Lake was born December 17. 1828, at Kingston, Ontario.
- *- page 19- 9- Dennis Lucas died 29-April, 1877 aged 96, as shown on his monument in old cemetery at Ernestown, Ont. His wife, Mary Ann Stover-Lake, died April 1st. 1880, aged 85. She born, 1735.

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